

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit” (PSALMS 34: 18).

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LESSER LIGHTS OF THE BOOK OF MORMON.

ZARAHEMLA.

When Mosiah, under the inspiration of the Almighty, led the obedient Nephites northward across the wilderness, they found on the west banks of the river Sidon, a populous city, of whose existence they had never before heard. Its people were a semi-civilized and irreligious race, speaking a strange language, and with many habits and customs different from those of the newcomers.

The meeting must have been a perplexing one to both peoples. Heretofore they had both considered themselves the sole owners of the whole continent. Now they were brought face to face, but unable to understand each other by reason of their different modes of speech. We often read in history of the irruption of an inferior or more barbarous race into the domains of a more highly civilized one; but it is seldom, as in this case, that the superior race moves *en masse*, occupies the country and affiliates with the less enlightened people. It is probable that the first feelings of the old settlers were akin to awe and dismay as they learned of the hosts of the invaders that were marching upon them; but these feelings were soon soothed and an understanding arrived at, by which the two peoples were united into one nation. Though the Book of Mormon gives us no details on this point, we are forced to the conclusion that this arrangement could not have been effected without the direct interposition of heaven, by and through which both peoples were brought to a united purpose and common understanding.

When the Nephites began to comprehend the language of their new fellow citizens, they found that they were the descendants of a colony which had been led from Jerusalem by the hand of the Lord in the year that the city was destroyed by the king of

Babylon (say B. C. 589). After wandering in the wilderness, they were brought across the great waters and landed in the southern portion of the North American continent, and in after years migrated southward to the place where they were discovered by Mosiah and his people. At this time their king or ruler was named Zarahemla (about B. C. 200). He was a descendant of Mulek, a son of Zedekiah, the last king of Judah, and consequently of that tribe and of the house of David. The reason assigned for their departure from the worship of the true God, their degradation and the corruption of their language, is that their forefathers brought with them from their ancient home in Palestine, no records or copies of the holy Scriptures to guide them and preserve them from error in their isolated land of adoption.

When the two races amalgamated, it was decided that Mosiah should be the king of the united people, though the Nephites were then less numerous. This arrangement probably grew out of the fact that though less in numbers they were the more civilized and, also being worshipers of the God of Israel, they would not willingly submit to be ruled by those who had no knowledge of His laws. It, however, appears to have been agreeable to both parties, and the people of Zarahemla were soon instructed in the worship of Jehovah, the observance of the law of Moses, and the language of the Nephites. The city was hereafter known as the city of Zarahemla, and the surrounding regions went by the same name; in fact, the whole of the country held by the Nephites was, in later years, often designated the land of Zarahemla in contradistinction to the land of Nephi, which was possessed by the Lamanites.

Of the history of the colony for nearly four hundred years—or from the time Mulek left Jerusalem to the date of the discovery of his descendants by the Nephites—we know next to nothing. It is summed up in the few following words: “And at the time that Mosiah discovered them, they had become exceedingly numerous. Nevertheless, they had had many wars and serious contentions, and had fallen by the sword from time to time; and their language had become corrupted, and they had brought no records with them; and they denied the being of their Creator; and Mosiah, nor the people of Mosiah, could understand them.”

JACOB, ZORAMITE.

Jacob can in no wise be called one of the lights of the Book of Mormon; we present him, rather, as a contrast to the worthies of our former sketches.

In the year B. C. 64, at the time of the great war which had its origin in Amalickiah's ambitious attempt to overthrow the Nephite commonwealth and establish himself as sole monarch of the American continent, the Nephite city of Mulek, situated near the shore of the Carribean Sea, was, with many others, in the hands of the Lamanites. The general who held it was named Jacob. He

was a Nephite apostate, who had accepted the errors of the Zoramites. His appointment was one characteristic of the prevailing policy of Amalickiah, as it afterwards was of his successor Ammaron, to give the command of the Lamanite armies to men, who like themselves were traitors to their own government; for in such cases, to military knowledge was almost invariably added intense religious hate, which neither asked nor gave quarter on the battle field, but fought to the last extremity with unconquerable fury.

Such a one was Jacob. He had entrenched himself in the strangely fortified city of Mulek, the most northern of any of the Nephite cities that had fallen into the enemy's hands. It was a key to the surrounding country. Whilst it remained in Lamanite possession it was very little use for Moroni, the Nephite Commander-in-Chief, to attempt to recover the cities that lay along the shores of the East Sea, yet farther south. The Nephite generals did not consider themselves justified in making the attempt to carry the place by storm; such an effort would have cost too many noble lives, and probably have proven unsuccessful. Moroni had with him at this time two of his most trusted lieutenants, Lehi and Teancum, both of whom were little inferior to the chief captain in wisdom and valor. At a council of war it was determined to attempt the capture of Mulek by strategy, as they had already sent embassies to Jacob desiring him to bring his armies into the open plain to meet the Nephites in battle; but the Lamanite commanders were too well acquainted with the discipline and courage of the Nephite forces to take such a risk. There was, therefore, but one plan left, other than to patiently sit down before the city and reduce it by a regular siege, and that was to decoy a portion of its defenders beyond the protection of its walls, and when it was thus weakened to carry it by storm. Moroni determined on this course.

By command of Moroni, the gallant Teancum, with a small force, marched down along the sea shore to the neighborhood of Mulek; whilst Moroni, with the main body of the army, unperceived by the enemy, made a forced march by night into the wilderness which lay on the west of the city, where he rested. Lehi, with a third corps, remained in the city of Bountiful. On the morrow, Teancum's small division was discovered by the Lamanite outposts, and from the fewness of numbers they judged it would fall an easy prey. Jacob at once sallied forth at the head of his warriors to attack the presumptuous Nephites. On their approach Teancum cautiously retreated along the sea shore towards the city of Bountiful. Jacob followed in vigorous pursuit. Moroni, in the meanwhile, divided his army into two corps, one of which he dispatched to capture the city, and with the other he closed in between Jacob's army and Mulek. The first corps accomplished its work, without difficulty, for Jacob had

left but a small force behind him, and all who would not surrender were slain.

The Lamanites crowded after Teancum in hot pursuit, until they came nigh unto Bountiful, when they were met by Lehi and the small force under his command. At his appearance the Lamanite captains fled in confusion, lest they should be out-generalled and cut off from their fortifications. Jacob's warriors were weary by reason of their long and hasty advance, whilst Lehi's soldiery were fresh and unfatigued; but the latter refrained from pressing too vigorously on his retreating foes, as his object was not to exhaust his men until the hour of battle came, and he was anxious to defer that until he and Moroni could simultaneously attack the Lamanites in front and rear.

When Jacob drew near the city he found himself confronted by the armies of Moroni, who closed in around his warriors and barred their further progress southward, whilst Lehi, putting forth his pent up energies, fell with fury on their rear. Weary and worn as they were, Jacob would not surrender. Whatever his faults may have been, and they were undoubtedly numerous, he had a resolute, unconquerable spirit that would fight to the last. He determined, if possible, to cut his way through to Mulek. With this intent he made a desperate, though ineffectual charge on Moroni's lines. The Nephites being fresh and unwearied, never wavered, but received the shock firm as a rock upon which the waves of the ocean break in vain. The battle here raged with indescribable fierceness, and with heavy loss on both sides. The wild Lamanites, in the frenzy of desperation, dashed with all their strength and prowess against the well ordered ranks of the Nephites in the one absorbing endeavor to break their way through, while the Nephites, in the heroic courage which religion and patriotism inspires, stood cool, unwavering and undismayed, breaking the shock of each charge, then

"On the wounded and the slain,

Closed their diminished files again,"

to receive the next onslaught. In this desperate encounter Moroni was wounded and Jacob slain.

Whilst Jacob was thus furiously charging on Moroni's corps, Lehi with his "strong men," was as furiously driving in the Lamanite rear; at last the soldiers of Jacob in that part of the field surrendered. Their leader slain, the remainder of the troops hesitated between throwing down their arms and continuing the mad strife. Moroni, with his strong hatred of unnecessary bloodshed, when he noticed that they wavered, cried out that if they would lay down their weapons and deliver themselves up he would spare their lives. His offer was accepted, the chief captains, who remained, came forward and placed their weapons at his feet and commanded their men to do the same. Most of the warriors

obeyed, yet numbers would not, they preferred death to surrender, and force had to be used to wrest their weapons from them. The Lamanite prisoners were then sent under an escort to the city of Bonntiful, and when counted, were found to exceed in numbers the slain on both sides in the late battle. Thus fell Mulek and thus died its defender, Jacob, the Zoramite.

GEORGE REYNOLDS.

STRENGTH OF OUR LEADERS.

DISCOURSE BY PRESIDENT ANTHON H. LUND.

I REJOICE this morning in seeing this great assemblage of Latter-day Saints, and so many of the priesthood represented as are before me and around me here. What a marvelous work this is! Seeing the voting by quorums of the priesthood, I thought of the wonderful organization of the priesthood.

It brought to my mind the revelation given to the Prophet Joseph Smith, long before there was any one in the Church, in section four of the Doctrine and Covenants, in which the Lord said he was about to bring forth a marvelous and wonderful work. This has indeed been accomplished. The Prophet Joseph was indeed a man and prophet of God, and proved this both by his prophecies, by his teachings and by his life, and his successors followed him with great devotion to this great work.

To-day, the first of June, is the anniversary of the birth of President Brigham Young. The Lord had a great work for him. He was indeed a Moses to lead his people away from persecution and oppression, into the wilderness. What sublime faith those men, the pioneers, showed in following him! They did not know where they were going. They did not know what was before them; but they had confidence in their leader, and knowing he was appointed of God to lead them, they followed him.

When they entered these valleys the prospect was not very encouraging, and several of them thought it was better to go on to Oregon or California, or to places where there were already cultivated lands and an assurance that people were able to make a living. But their misgivings did not influence President Young, for he knew that this was the place; he said so, and on the spot where the temple stands to-day, he said, "Here we will erect a temple to our God." President Brigham Young proved to be a courageous man. He was not afraid of the outlook. The Lord had pointed out to him that this would be the gathering place of the Saints.

We have heard President Grant speak about Brother John Taylor, about Brother Woodruff, and Brother Lorenzo Snow, and we have for some time looked forward to a day on which speeches should be made in memory of the Prophet Joseph F. Smith. He was indeed loved by all. He was a great man. He was a great

preacher of righteousness. How often have I sat listening to his voice and rejoiced in the truths that he put forth, the encouraging words he spoke and the words of warning he gave unto the people! Take a view of his life. God had given him a strong and abiding faith. He never wavered. At fifteen years of age he was called to go to a land where much of the blood of Israel was found. The four years he spent there were not years perhaps like many of us would have liked, but he looked upon them with joy and thankfulness, for he loved the people among whom he labored. They loved him, and though they were poor and he was poor also, still those years were blessed years to him and to that people.

President Smith was a dutiful child to his mother. He loved her with the greatest love. He often alluded to her and to the inestimable blessing that she had been to him. She taught him to read, she helped him in his studies, and her memory was ever kept by him in the deepest reverence. He liked to talk about her, and as he was a dutiful and loving child himself, when he had children he was a loving father and a loving husband. He loved the little ones, even those not belonging to his family, and I have noticed how little children would be drawn to him even if they were perfect strangers. There was an atmosphere about him that gave them confidence, so that they were not afraid to come and have him take them up in his arms.

I have walked with him in the street and nearly every few steps he would meet acquaintances and have to stop and shake hands with them. He was loved by those who knew him. He never forgot his friends, even if he had not seen them for many years. His life was an exemplary one.

Ever since I remember anything about him he was to me the type of a true Latter-day Saint; and when I got more intimately connected with him I saw, every day, more and more evidence of his being just what I had imagined him to be. He was a true Latter-day Saint. He loved the gospel. He loved to bear his testimony that Jesus was the Redeemer and Savior of the world. He bore testimony to the truth of the gospel, and to the divinity of the mission of Joseph Smith, and his testimony always strengthened the faith of those who listened to him.

President Smith was a good manager of the affairs of the Church. When his administration began, the Church was owing nearly a million dollars of bonds. President Smith was a man that did not like to be in debt, and as he felt in this regard himself, so he felt for the Church, and he put forth all his energy that the Church might get out of the bondage of debt. It took about five years to do this, because so many other responsibilities had to be met, but I remember one day in the old office building how he rejoiced, when we made a bon-fire of bonds that called for a million of dollars, for we felt, now is the Church free from debt.

During the administration of President Smith there was an

epoch of building meeting-houses and stake-houses, ward tithing offices, academies and temples. More has been done during these years in this regard than ever before, not only at home, but abroad; meeting-houses have been erected in the missions of the United States, England, Scandinavia, and on the islands of the sea, and the people rejoice in having places of their own where they can go and worship God. When we travel here, at home, we are pleased to see these beautiful meeting-houses that have been erected, and very few have been built without help by the Trustee-in-Trust. And the work of building meeting-houses continues.

President Smith was a spiritual-minded man, and he was well versed in all things pertaining to the priesthood, to temple work and to the different activities of the Church. Before I came into the presidency I have often gone to him and asked for his advice and counsel, and I always found it to be the very best that could be given; and when I was called to be his counselor I felt indeed humble, and wondered how I could perform such an office to a man like him. During the seventeen years that we sat at the council table together, I admired the man more and more. I saw how true he was to his professions, how true he was to the interests of the Church, how true to his brethren and the saints in general.

When a case came before him to judge, he and his counselors would talk it over and give it their careful consideration until they came to the same conclusion. We felt indeed that he was a man of God, a man raised up to perform a wonderful work. We all miss Brother Joseph F. Smith. We loved him. We knew that he was a fearless man. When it came to anything pertaining to the Church, whatever he thought was for the best good of the work, he was not afraid to undertake it. In reflecting upon his life, we see many things that are faith-promoting, and showing that the Lord's hand was with him, protecting him and giving him success in his labors.

May the Lord bless his family and his children, that they may emulate the noble example that he has set them; and may we all, brethren and sisters, remember what he has done; may his memory remain green in our minds, and may we carry out that which he worked for so earnestly all his life.

President Grant has spoken to us this morning. He has told us what he intends to do, and I know he will carry it out, because he has always kept the pledges he has made; so I do not think that now, as president of the Church, he will go back upon such conduct. The Lord will bless him. There is a great work for him to do, to which the Lord has called him. And God will give him wisdom and strength to accomplish it and enable him to carry the great responsibility that the office imposes upon him.

May the Lord bless President Grant, that he may have joy in his labor, that his administration may be a prosperous one for the Latter-day Saints, I ask in the name of Jesus Christ. Amen.

THURSDAY, AUGUST 7, 1919.

EDITORIAL

THE PAPWORTH CASE.

THE sensation-mongers are, as usual, trying to make a case against the Church of Jesus Christ of Latter-day Saints over the unfortunate misconduct of one of its young members. But they are, as usual, doomed to failure. For there is no case against the Church, nor a very serious one against anyone else, except the pitiful notoriety, disappointment, and punishment that has come to the young woman herself, as the result of her own inconsiderate and wrong act.

It appears that Miss Edith Florence Papworth was converted through the labors of Elder William A. Linford, who is a relative of her parents, living in Ogden, Utah. She was baptized at London, in December, 1917, where she was employed as a typist, earning her own living, and preparing to go to Utah. She made application for a passport.

While so occupied, along came private Estelle Wright, of the United States army, on leave, a member of the Church, whose home is in Oregon. They became acquainted, courted, and later became engaged to be married, the written consent of the girl's father to their marriage having been given, after he had visited the girl's parents at Peterborough.

After Private Wright returned to the Army of Occupation, his unit was sent to America for demobilization. Miss Papworth then renewed her application for a passport, adding to the original declaration required, and to which she had affixed her parents' signatures, the statement that she was going there to be married.

The fact that she had not procured her father's consent to go to America, and forged her parents' signature to her application for a passport, has caused all the trouble. Her friends in London say that her mistake was because of her great desire to join her fiancee, and not because she thought, or intended to commit a great wrong. It is simply a case of where a girl's heart ran away with her judgment. Had she sought advice, she would have saved herself this great shame, and her people an unjust reproach. The authorities of the Church in London knew nothing of her act of forging until she confessed. The Church cannot be blamed for her act, neither can any elder or any other member of the Church, in the least degree. She alone thought out the course she should take to secure her passport, and acted upon it unknown to her

friends. They can only sympathize with and pity her in her great distress, saying: "She has suffered enough to atone for her sin already. If tears could blot out her foolish act, then enough have been shed to wipe it out forever, in the anguish, remorse, and humiliation she has suffered."

When she was brought before the magistrate in the police-court, Bow Street, London, the case was prosecuted firmly, charging her with making false statements to secure a passport. The forging of her parents' signature was proved, and she was bound over for a year in the sum of £5, on condition that she should stay at the home of her parents. The police paid her way home, and saw her off at the station.

The anti-Mormon prejudice was in slight evidence at the trial, the magistrate saying, all that it was desired to do was to protect this girl against herself. He, therefore, thought it would be better for her to get work in Peterborough, and live with her parents. It being brought out that she had a very good permanent position in London, and that she did not desire to leave there; the magistrate, in ordering her to be bound over on probation, said he would make it a condition of the recognizance that she reside at a place to be approved by him.

These are the facts, and any distortion of them, that sensational penny-a-liners commit, will only serve, as hitherto, to advertize the Mormons, excite a curiosity concerning them, and lead to an occasional honest investigation and conversion to their principles, of those who hate a lie and are not afraid to accept the truth.

The warning in this case to all Latter-day Saints, as well as to others, in the matter of procuring passports to other countries, is to strictly observe the regulations which have been established. Make out applications truthfully. There is no need, and none has a right, to practice any deception whatever. The Church does not countenance any other course, and will not tolerate it in its members. The Mormons make no excuses, ask no favors in this matter. They need none. We simply conform to the laws that govern all the people of whatever religion, and claim equal privilege and immunity. It may be denied at times for a season, because of prejudice and ignorance. In the long run it will be allowed. The rights of the Mormons have been safeguarded by the responsible officials of Great Britain for the eighty years we have been established here. Their members have been amenable to the laws; and if any of them, as in the present instance, is found delinquent, he must suffer for his sin. That is all that the law can demand, and its responsible officials inflict. We find no fault with that.

It is only the raving, insatiable hatred of apostates and their misguided dupes and the jealous busybodies and their hirelings, who clamor for more.

TESTIMONY OF A SOLDIER.

It was with pleasure and thankfulness that I read the article, "Chaplain Calvin S. Smith," in the *Star* of July 17th, 1919, because it is a great refutation to those who would have the world believe the Latter-day Saints as a people are disloyal to their country and rulers; and it is with greater pleasure I pen the following to further refute those beliefs.

Chaplain Smith says that between October 6th and 15th, 1918, whilst in charge of the 91st divisional burial party, he attended the burial of three, who were one time elders in the British Mission. Sergeant Sadler referred to, was my brother. He enlisted in the Army of the United States, whither he had emigrated, and was in the 362nd Infantry, 91st, or "Wild West" division. I might here mention, that it was owing to the untiring efforts of Chaplain Smith, that my parents, (who are in Zion,) received correct details of his death and burial; because he was reported killed September 9th, and I received a letter from him written after that date. Official correction was September 29th.

Another brother enlisted in the United States Army and gained a commission as lieutenant, but was not sent to the front; another brother also registered in the United States, but owing to the signing of the armistice was not required for service. Another brother and I enlisted in the British Army September 8th, 1914. My brother sailed for France the end of July, 1915, and was killed October 6th, 1915, whilst in the front line. I sailed for the front March 6th, 1915, and returned to England January 1st, 1919, having only sixteen days' leave during that period. This is a record of five from one Latter-day Saint family, and undoubtedly it can be beaten to a frazzle by hundreds of Latter-day Saint families; and yet we are called disloyal in the face of such facts. Twenty thousand awful Mormons in the service of allied nations, and only three hundred and eighty-three were killed or died in the service! Does not that savor of Divine protection? The world may call it "luck," but I prefer to recognize the hand of the Almighty in such figures.

No, the Latter-day Saints are not disloyal to their country, and to those appointed for the enactment of laws, and maintenance of law and order. On the contrary, we are undoubtedly the most loyal people upon the earth, because we realize, as citizens of a country or state, that we are subject to the laws of such, and only too willingly uphold the same. Again, we have been commanded by the Lord to honor and obey the rulers and laws of any country in which we may reside. This is true. Kind friends, beware, therefore, what ye shall say to the contrary; for every idle or false word spoken you will have to give an account in the day of judgment.

It is the spirit of loyalty which helps us to part with our loved

ones, as easily as we do, knowing that it is a glorious death, to die for liberty and justice, and I think you will find very few Latter-day Saints not willing to do that. We have the assurance of a glorious re-union in the great beyond through the power of the gospel, hence we are always ready to place our whole service at the disposal of the human family, as far as truth and righteousness is concerned. We praise and thank God, our eternal Father, that our kith and kin have been found worthy to give their lives upon the altar of justice and freedom. God grant that we may all be as worthy, if required to do the same.

I feel that I should like to bear my testimony to the blessings, and the divine authority of this great latter-day work. I will relate one or two incidents which occurred to me at the front. In the middle of April, 1915, my regiment was sent to relieve a regiment of French at Zonnebeke, in front of the town of Ypres. After the third day in, the enemy commenced to shell our positions. I received a splinter in the face and neck, which necessitated my removal to the hospital, where I was kept for eleven days. During my absence, the enemy attacked in great force, my regiment was surrounded, and seemed lost, but after a few days they were extricated. What a price they paid! Out of something like nine hundred men, only one hundred and twenty-five returned. Who will say that the blessing of the Lord was not with me, removing me from almost certain death. Shortly after my return to the regiment, I was appointed a stretcher-bearer to my company. My squad had to go and find an officer, who had been badly wounded in the face, bullets were very thick and shell were not infrequent; and although it was daylight, neither of us was hit. We eventually found him, and owing to the last ambulance having gone, and none would return till night, we were ordered to carry him to Vlamantingne, about seven miles behind our line. The enemy was shelling the road down which we had to go; so I offered up a silent prayer to heaven that we might escape all harm and reach hospital with our officer. I testify to all who may read this, that although pieces of shell flew all around us and cut pieces out of the poles of the stretcher, neither of us, or the officer, was touched; there were four of us carrying the stretcher. Will any say my prayer was not answered? Let them if they will; but I know it was. I could enumerate case after case of the protecting hand of the Lord, but suffice to say, that during my whole time as stretcher-bearer only six bearers were wounded, and never one that was working as a companion of mine. The Lord does indeed watch over those who put their faith and trust in Him.

My wife, little son and I, rejoice in the testimony of the gospel of our Redeemer, having seen the spirit of the Lord made manifest many times. My wife and child have been healed by the power of God, through the instrumentality of His servants, and we

mingle our voices with those of our brothers and sisters, testifying that we know that Joseph Smith was in very deed a prophet of the living God: that his successors have been prophets in very deed, and that our present beloved leader, Heber J. Grant, is a prophet and seer of the Almighty. We glory in that knowledge, praying that we shall always remain firm to the testimony we have; that we may be worthy of gathering to Zion to partake of and enjoy the blessings of Our God forever and ever. This testimony we declare to be true, and pray that the honest and righteous of the earth may hear the glorious gospel message, and come out of Babylon and be partakers of truth and salvation; to prepare for that glorious reign of peace which is surely and quickly being ushered in, as declared by the prophet of the latter-days. Oh ye inhabitants of the earth! "Repent, and turn to the Lord your God, for the kingdom of heaven is at hand."

GEORGE V. SADLER.

DISTRICT MEETINGS OF THE NORWICH CONFERENCE.

SUNDAY, July 27th, 1919, a conference of the branches was held in Lowestoft, consisting of three sessions, each well attended, a good number of investigators being present.

There were in attendance: Elder Lon J. Haddock from Liverpool, President Frank Alexander and Elder Arthur R. T. Phillips of the Norwich conference.

At the morning session: Prayer by Wilfred Copling. The Sacrament was administered by Brothers William Walker and Charles H. Coleby.

President Alexander welcomed all present, and expressed his thanks to all the saints for the kindness and support he had received from them.

Sister Violet Coleby recited a poem on the regeneration of the earth. Sister Agnes Blyth spoke on "Love."

The Lowestoft choir rendered the anthem, "Tradition and error in battle array."

Sister Eva E. Hook recited the third chapter of Corinthians.

Sister Beatrice Pitcher commented on the hymn, "The day dawn is breaking," and explained its meaning.

A duet was most beautifully rendered by Sisters Rachel Carey and Florence Ashdown.

Elder Lon J. Haddock expressed his joy in meeting the saints, but regretted the absence of President George Albert Smith, who hoped to have been present and sent his blessings to all. The speaker gave words of praise to the young men of England, who were laboring in the mission field. Said he was thankful for the knowledge he had of the purposes of life, and, referring to the ridiculous things spoken of the "Mormons," said people should

think well before lifting a hand against their neighbors. If this work be of man it will fall, if of God then condemnation will rest upon its persecutors. The priests in the past kept the Scriptures from the people, the Bible was kept chained to the pulpit, and interpreted by the priestcraft of that time. Little wonder the people of to-day know not the truth of God.

Prayer by Brother Charles H. Coleby.

The afternoon session: Prayer Brother Alfred Burrell, Sen. Sacrament by Brothers W. Copling and Robert Foulger. Elder Henry A. Alexander spoke on preparation: "Keep unspotted from the world. Do not make compromises with the world. Sometime, somewhere, our desires shall be fulfilled." He closed with an admonishment to the saints to love God, love one another, and nurse the weak.

The Norwich choir rendered an anthem. Brother James Hook bore testimony; said he had been a Latter-day Saint for fifteen months, before which he had been an active member in the Salvationists. He had found hundreds of honest hearts thirsting for the truth. "Let us study this gospel and cultivate its spirit."

President Alexander was the final speaker. He dwelt on the organization of the Church. It is, he said, a perfect organization. The Church of Jesus Christ draws from all men. Those who accept it are willing to lay down their lives for the truth of His gospel.

Prayer by Brother William Walker.

The evening session: Prayer Brother George E. Southgate.

Elder A. R. T. Phillips spoke: Truth is the sum of existence. This Church is built on the rock of revelation; that is the reason it stands, and is steadily growing. This is the true Church of Christ which has been restored to earth for the salvation and elevation of mankind.

The Loddon, Norwich and Lowestoft branches unitedly rendered the anthem, "Cry out and shout."

Elder Lon J. Haddock was the concluding speaker. He commented on the singing and the glorious words that had been spoken. There should be a readjustment of prayer. There are people who say there is no God, because they do not always get a direct answer; because every mystery is not made clear to them. There is evidence all around of God. In His hands are the nations of the earth. Mormonism was once despised everywhere. It is now a great world movement. The evidence of God is in man, who is making wonderful discoveries in this day. Things that have been hidden, are now being revealed by God. Man is doing to-day the miracles of the ages. This gospel is being preached as a witness to all nations. Christ shall come to His temple that has been established in the tops of the mountains.

Benediction by Brother Robert Foulger.

A special meeting was held at Norwich, on Monday, July 28th, 1919. Prayer by Sister Beatrice Pitcher.

Sister Florence Ashdown, lady missionary, bore a strong testimony.

Brother George E. Southgate made a few remarks on the district meetings held the day previous. Said how he had enjoyed the good spirit that had prevailed.

Elder Haddock addressed the assembly. He said that the day previous was one of sweetness in his life.

President Frank Alexander thanked all for the good attendance. Prayer by Sister Mary Nichols.

ARTHUR R. T. PHILLIPS, Secretary.

OUR LORD'S PRAYER.

ASK of any, old or young, if they could repeat the Lord's prayer, and many will repeat to you Matt. 6: 7, "Our Father which art in heaven." They seem to think our Lord only prayed once. In doing so, they overlook one of the greatest and sweetest prayers of our Lord: and one that should be appreciated by every Latter-day Saint: for it was prayed for them. This beautiful prayer is to be found in the gospel of St. John, 17th chapter. The whole chapter is very comforting, and is worthy of attention. In this prayer of our Savior, He prays to the Father to preserve His apostles, and in verse 18 we read thus: "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

Latter-day Saints, rejoice, shout for joy, give praise unto the Lord for the restoration of the gospel, the church established with apostles, prophets, pastors, teachers, and evangelists; and that we all, through their word, have believed, and become one! Stop and think, are we one? Listen to our inward thoughts: do we do unto others what we would like done unto ourselves? Do we love our brother or sister as we love self? To be made one, means much. Do we hide our brother's or sister's faults? Do we go privately to them and in love show them where they have failed? Are we not taught by the apostle Paul in Romans 15: 1, "We then that are strong ought to bear the infirmities of the weak," and in I. Thessalonians 5: 14-15? Paul, speaking to the elders there, tells them to comfort the feeble-minded, support the weak, see that none render evil for evil unto any man. As Christ was our example, the knowledge and joy we have received we should impart gladly one to the other.

Continuing our Lord's prayer: "And the glory which thou

gavest me I have given them; that they may be one, even as we are one" (St. John 17: 22). In these words of Christ we see no self. May we follow in His footsteps, for the glory of each of us and the strengthening of our feeble ones. He also pleads with the Father that we should come to where He is. Behold such love! What have we done in return?

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me."

Latter-day Saints the world knows not the joy we have in the restoration of the true gospel. Our happiness should enable us to bear with them and forgive them all the slanderous things they say ignorantly about us and treat them as children of our Father. Be ready to give them an answer for the hope within us, and let them behold the spirit of God, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law.

SARAH SAVAGE.

FROM THE MISSION FIELD.

Social.—A successful social was held by the Sheffield branch on Saturday, June 26th, 1919, to celebrate peace, under the direction of the Sunday-school superintendency. The Sunday-school children and the branch were entertained to tea, after which an enjoyable evening was spent with songs, recitations, games etc.

Baptisms.—Baptismal service was held at 15a Wicklow Street, Dublin, on Monday evening July 28th, 1919, when four candidates were baptized and confirmed. Benjamin R. Birchall, assisted by local elders, Frederick Baker, and Charles Horlacher officiated. During the service a very convincing talk on baptism was given by President Birchall. About forty saints and friends were present.

Branch Conference.—Two successful sessions were held July 27th, 1919, of the Hanley branch, Manchester conference. There were in attendance Elder Junius F. Wells, Conference President Walter Roberts and Branch President Thomas Kirkham. The afternoon session was devoted to the children, in songs, recitations, etc. In the evening the local authorities were unanimously sustained, Elder G. S. Proctor being sustained counselor to the president of the branch. The M. I. A. was also reorganized with Elder G. S. Proctor as president; Sisters Annie Kirkham and Eliza Batkin, as first and second counselors, respectively, and Sister Emmie Mullock, as secretary and treasurer. The speakers were Elders

Wells and Roberts, who counselled the saints to be faithful in keeping the commandments of the Lord. A violin solo was given by Brother Augustus Evans. An enjoyable time was spent by all. Both sessions were well attended.

Pioneer Day.—Special service was held Sunday, 27th ult., in honor of "Pioneer Day," in the Dublin branch. President Benjamin R. Birchall preached to a large congregation of saints and friends, of the great journey the Pioneers made from Nauvoo to the valleys of the Great Salt Lake. He spoke of the hardship and endurance necessary for that historic journey, and enlogized the early saints for their great faith and determination in the gospel. He bore a powerful testimony of the great powers of leadership possessed by "the Moses of the latter-days" President Brigham Young; saying that he did truly plant the feet of the children of modern Israel in a land flowing with milk and honey, and showed that the desert had been made to blossom as the rose.

On Utah's pioneer day, July 24th, a celebration was held at Deseret, London, in honor of the old folks. All over fifty were presented with a red rosette, over sixty-five a blue, and over eighty years with a white one. Sister Sarah Marsh, was eighty-three this year; but a lady living near Deseret, a friend, but not a member of the Church, took the honor of being the oldest present; she was eighty-five years of age. There were about fifty who sat down to a delicious dinner at noon. The afternoon passed in merry-making, music, dancing and an interesting program appropriate for the occasion, songs, recitations, short talks etc. were well rendered. Tea was served at six o'clock, after which all joined in singing "Old Lang Syne," with the hope that they might all meet again next year.

"Mightier far

Than strength of nerve or sinew, or the sway
Of magic, potent over sun and star,
Is Love, though oft to agony distress,
And though his favorite seat be feeble
Woman's breast."

—WORDSWORTH.

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